

# Church Universal

"This is the victory which overcometh the world-our

#### A FIVE-MINUTE SERMON

Sermon for Passion Sunday Preached at the Early Masses in the Paulist Church, Wabash Aveone and Eldridge Court.

Passion Sunday, my dear brethren, ought to be for every Christian heart a festival of thanksgiving our Savior, Jesus Christ, because He has loved o the shedding of His blood, to the opening of news and to the breaking of His heart; He is come between us and God's justice, that He has appeased and because He has suffered in Ills sudes body the punishments intended for and

We all readily agree that Christ's Passion is a conderful testimony to God's love for us, God's awail, inexplicable, constant, tender and pathetic But what we seem not to see, what we do not lize, is that the sufferings and blood-shedding our Lord have placed upon us the responsibility loyally loving Him and manfully struggling for lim in return, and that thus loving Him and thus ruggling for Him constitute the crowning glory our human lives. Christians and Catholics seem to realize that religion is simply the paying of debt of gratitude to God, our Savior. They seem to realize that religion consists in solving the All-Loyable who has first loved us, in fidelity to be dear memory of One who has died for us; in bravely standing true to him who asks us from Corbsamane and Calvary to watch with Him, to apport him, to defend Him. And surely this view our service to our God is a noble one and how in the face of it can men treat religion lightly; as an unitecessary thing altogether; or as something of no immediate concern to them, or at best as some long good enough when the time comes to have done with the affairs of this world and prepare to go before the face of God! Fortunately, my brethand this is not our view of religion, nevertheless are we all that we ought to be! Do we not some times make compromises with the world and sind Is not our religion what ought to be nearest and deanest to our hearts oftentimes forgotten in the mad rush for what the world calls good and desiralde: And surely this would not be if we only would realize that the faithful practice of our religion is the noblest and manliest thing in this world. It is noble if a man perform his duty toward his employer, toward his family or toward his country, but isn't it supremely glorious, isn't it divinely beautiful, isn't it manly above all other manliness if in life and in death, in misfortune and prosperity, in peace and in temptation, he perform his duties toward the blessed God who died for him? And how can we shut our eyes to this royal dignity of serving God? How can we deem it a light thing to sin? Why do our minds not per-

#### ST. PATRICK AS A SECTABIAN.

coive that to disobey God, to run away in carnal

cowardice from our Moster and to gain the unclean

army of His enemies, to break our word with the

Lord and to live in shameful and perpetual ingrati-

tude to His goodness is the very depth of dishonor,

the last refuge of degradation, the smallest, mean-

est act that can disgrace a man. Let us learn from

these days of meditation on Christ's sufferings and

death the true malice of sin, and let us know that to

sin is to give the lie to Christ in His death, to de-

sert Him in order to worship at the borrid altars

of uncleanliness, to work the ruin of all honor and

to upset all our notions of responsibility and grati-tude, and let us make a resolution loyally, intelli-

gently and generously to serve Him forever more!

(For the New World.)

-The New World.

St. Patrick was a Methodist? The Methodists have two eyes, two hands, two and one nose. So had St. Patrick. Therefore, Mt. Patrick was a Methodist. St. Patrick was a Baptist!

The Baptists believe in baptism. St. Patrick believed in baptism. Therefore, St. Patrick was a it. Patrick was a Presbyterian?

priesthood. St. Patrick believed in some sort of a priesthood; St. Patrick was a Presbyterian. St. Patrick was an Episcopalian!

Episcopalians believe in bishops. St. Patrick believed in bishops; he was one. Therefore, St. Patrick was an Episcopulian. St. Patrick was an American?

Americans are good fellows; all round good fellows, you know. St. Patrick was an all round good man. St. Patrick was an American.

When Pope Celestine, in the year of grace 432, chose Patricius, the young priest, and made him a bishop, a Roman Catholic bishop, mark you, and ent him to Ireland to try to convert that country a the faith of Christ, the wise Pontiff knew that Patricius, the new Roman Catholie bishop, about to become an apostle, was all that we have said and great deal more. It is not because he was as Catholic as fresh air, or sunshine, or good nature, r kindness, that St. Patrick was sent, but because Laving hands and head anointed with real oil, which wave real power from and by the blood of Christ, he had real authority given him by a real apostle to consecrate other hishops and other priests, and because he did so and the real oil kept doing real work, methods as any good Methodist could wish, that Ireland is still, after L500 years, Roman Catholic to her heart's core, and out to the ends of the universe, rippling with joyous and multitudinous laughter at the amusing fully of the sects.

A headless chicken always behaves THOMAS MacEWEN.

#### DAUGHTERS OF FAITH. .

A movement of more than ordinary importance and significance has arisen among the prominent Catholic women of New York, the object of which is the correction of certain evils that flourish in modern society. Woman has in European countries frequently exercised a well-defined influence in the suppression of abuses that are too clusive to be met by the criminal statute and yet will yield readby to social pressure. In France, for instance, the eminist movement has attained wide proportions and an unusual measure of influence.

A remedy for trust exploitation has been sugprovided by President Hadley of Yale. It was the drastic remedy of social exclusion. And the "Daughters of the Faith" are extending the application of the principle of social ostracism.

Observers are continually pointing to the Unitod States as an example of the laxity that modern ideas are producing. And critics, more eager to pique curiosity than state facts, have declared that America the moral standard has been utterly debased and the world currency thrown into chaos.

There is a glimmer of truth in these remarkswas that spiritual aspiration has not been quenched by our commercialized civilization is abundantly proved by the engerness of the acclaim with which his new society has been received.

W equate from the constitution of teh newly owned organization: "This society aims to unite Catholic women, more particularly those of position, culture and influence, in discountenancing the usages and customs that are the evident cause of the spread of moral evil in society, and in professing a higher spiritual standard."

This is to be done by means of united action and personal influence, the use of the public press, meetings, retreats and conferences."

Among the organizers of the society are Miss

Josephine Drexel, Mrs. Van Brugh Livingston, Mrs. Thomas Welch. Mrs. Hugo de Fritsch, Mrs. Edward Townsend, Miss Clara Gilbert, Mrs. Henry La Marche, Mrs. Hermann Bosch, Mrs. John Bouvier, Mrs. Delancy Kane, Mrs. Lewis Quincy Jones, Miss Efflie Waddington, Miss Ella McMahou, Mrs. Schuyler Warren, Mrs. Thomas Wren Ward, Miss Lummis and Mrs. T. Delaney.

"We do not expect to reform society, or to suppress decollette gowns altogether, but we do aim to moderate these things. For instance, our members do not pledge themselves never to wear lowneked gowns, but such toilettes will be designed with refinement and modesty and womanliness in mind. I believe many of the divorces of this city are the result of improper and immodest attire.

"Committees will be chosen for the study of various problems and will invite the aid of prominent men and women who are not members. decisions of these committees will be submitted to the archbishop and when approved be communicated to all Catholic circles, and will form the standard of members in literature, the drama and other mat-

"Our drama and literary committees will be one of the most important branches of our work. Books and authors will be classified and catalogued under many headings. Plays will be considered, opinions given on every new production. The varied opinions already given on 'Parsifal' will indicate the necessity of having some authorized criterion for the public.

#### WHY I AM A CATHOLIC.

(Rev. Charles A. Mamm in the Catholic Sentinel.) A friend of mine told me that the present bishop of-New York, Bishop Potter, shortly after his consecration, went to administer confirmation in the ritualist church of St. Ignatius in that city. The rector, before the bishop came had carried the con-secrated particles, my friend told me, into the sacristy because his lordship did not believe in the

I remember reading, under Episcopal church notices, in a church directory in Chicago during the fair year, something about week day masses, 9 o'clock children's mass with choral service, and high mass at 11 o'clock on Sunday. And there were notices, too, for confessions. Just below was the more familiar notice about "morning prayer" and

communion services once a month. We all know what a bitter war has been waged for some years past in this country in connection with the revision of the Prayer Book concerning the title of the church. The "advanced" members have endeavored to drop the word "Protestant" and have themselves called "The Catholic Church of America," but just as good Episcopalians as themelves, and just as vigorous, insist upon being called

These instances may suffice for my purposes I repeat, I do not bring them forth for controversial purposes. I simply give them as recent illustrations of facts of my own experience which I met with on every side when I set about trying to find an answer to my first question: What does the Episcopal church teach? The facts themselves, I think, nobody will venture to quarrel with; they may be abundantly verified any day by anyone who cares to do so.

They bear out fully, I think, the conclusion I came to that the Episcopal church taught practi-cally nothing; that there was no such thing as a teaching of the church as a body. Consequently, I was legitimately dispensed from investigating the second question, namely, By what authority does the Episcopal church teach? As her teaching (if one may so name it) is contrary on almost all points, it was perfectly obvious that she possessed no authority to teach which was worth covering. It was even hard to see in what sense she could be called the church of Christ, so I waived the sec ond question. The bishop from whom I just quoted speaks indeed of the "authoritative view of the Church of England," yet he ends the sentence in which these words occur by declaring that the solemn letter put forth by the two archbishops of his church, a letter dealing expressly with a doctrinal matter, and addressed in consequence "to the whole body of bishops of the Catholic church," can only be regarded " as an expression of their own private

Indeed, my own conclusions are admitted by a elergyman from whom I have already quoted in language which is stronger than my own. "All kinds of different doctrines," he says, writing of his own church, "have been tolerated in the Church of We have no living voice; we are not members of an ecclesia docens like the Church of Rome: we are left to believe what we like. And this in an uncertain age, and in view of the progress of modern thought, I look on as the great glory of the Church of England," (Tablet, 24 April, 1897.)

In another letter he says: "I am able to give my allegiance to my church just because in her communion everyone believes and disbelieves what he likes. We live in an age of transition, when the old moorings are dragged, and when we don't know what the future will bring forth. They, therefore, who have felt the influence in the Zeitgeist are at home in a communion which has no definite voice, which leaves us largely to think what we will; we feel it well to be the members of an uncertain church." (Ibid, 5 June, '97.)

There is then in this church admittedly no teaching and no authority.

Here it may be asked, why I did not rejoice in this fact which the writer just quoted, rather than make it a cause for complaint. Since the Episcopal church was broad enough in her teleration to embrace the widest extremes of contradictory doctrine, why did I not choose what suited me and stay where I was, as so many others have done.

#### CAESAR'S SUBSCRIPTION.

Booker T. Washington is credited with telling of a confab he had with the sexton of a negro church in which he had interested himself to the extent of starting a subscription list for a new meeting place. The sexton, who knew every member of the congregation intimately, ran down the list of names, with Mr. Washington commenting as he went along: :"Mr. Smif—he's good fo' a dollah; Mr. Perkins, he's good fo' five dollahs at least; Mr. Leedom-very religious, Massa Wash-

ington, but poor. Mr. Washington made notes as be went along.

Finally the sexton read: "Mr. - He am rich enough, but stingy as

Caesah-stingy as Caesah!" "Why do you think Caesar was stingy!" asked

Mr. Washington. "Cause, Massa Washington, when de Pharisees gabe our Lord a penny he axed dem, "Whose subscription am dist' an' dey answered, 'Caesah's,' "-

#### CARDINAL ON THE NEGRO QUESTION.

Cardinal Gibbons has come out vigorously against the "Jim Crow" car bill which the legislature now proposes to make applicable to the Baltimore street railways as well as the steam railroads on the Eastern Shore. The cardinal said:

"I am opposed to the passage of the 'Jim Crow, bill because it will work an injustice on the colored race. It was very distressing to me to see the measure introduced, and I do not want to see it passed. If it does it will work many hardships on the colored people. It would be wrong to make the whole race suffer for the sins of a few by compel-ling them to ride in separate cars. If the bill passes it will mean a step backward, and it would engender very bitter feeling.

Regarding Cardinal Gibbons' position on this question the New York Evening Post thus editorially says: "In a letter to a negro minister of Baltimore Cardinal Gibbons has again shown himself a wise and far-seeing prelate. Writing of these Jim Crow' bills now before the Maryland legislature, the cardinal expresses his strong opposition to them and to the spirit actuating them, rightly pointing out that peace and harmony are impossible where such unjust discrimination prevails. To make a whole race suffer for the delinquiencies of a few individuals he considers preposterous; and he adds that it is the duty of every member of a community to avoid any action calculated to create bad feeling and to embitter the lot of the less fortunate race. But this danger of racial hatreds, far deeper and more serious than any hitherto existing, is precisely what a cheap politician does not

"He is concerned only with his own personal advantage. What the future has in store he recks not. Still others, uike Congressman Hardwick of Georgia, calmly assume that our colored citizens, having been put in the interior social, industrial and political status he considers their due, will make no effort to better themselves. There is nothing further from the truth. The negro race is rising, and rising rapidly, and there is but one way that it can be kept down-by slavery or force of arms. Meanwhile the words of Cardinal Gibbons, that peace and harmony cannot prevail where there is discrimination, constitute a solemn warning.

#### WHERE TO HEAR A GOOD SERMON.

(From the Sacred Heart Review.) Some ignorant people ontside the Church imagine that as Latin is the language of the Catholic church, even the sermons of the priests to the people are delivered in that tongue! Mr. George T. Angell, the veteran humanitarian, was in a Protestant church recently where the sermon might just as well have been preached in Latin for all the good was to the majority of the preacher's hearers. He says that the clergyman spoke of "ethics" and "economics," "encyclopedic man," "speculative orthodoxy," "psychology," "isoscleles triangle," "unifying force from the great Universal Self," 'claborate scheme of social organization," "Antinous and Apollo," "complex realism," "sociological expansion" and "the old skeleton of a defunct philosophy," etc., etc.,-all of which, while doubtless intelligent to the Lord, was an unknown language to nine-tenths of the congregation. "We contrasted it," says Mr. Angell, "with the plain talk of Christ and the apostles-'Christ and Him crucified.' Our Father who art in heaven'—and we wondered what headway lawyers would make if they talked to juries as this educated clergyman talked to his no more intelligent congregation."

If Mr. Angell wishes to hear a good practical sermon delivered in language "understanded of the people," he should attend mass in a Catholic church some Sunday. Almost any church on any Sunday

#### THOUGHTS FOR LENT.

Upon serious reflection we all become convinced of the necessity of doing penance for the sins we have committed, but few of us carry out this conviction in practice. In this, as in all other things that we find disagreeable, we are given to temporizing, and thus suffer the golden opportunity of the present holy season to pass by unprofited of. Will this half-hearted application of God's goodness avail us for salvation! Here is a very pertinent

Lent is unquestionably a time of God's extraordinary grace over and above the ordinary grace sufficiently given to all men. And surely it is God's right to demand a co-operation with it on the part of man. What co-operation does man give when he makes no effort to enter into the spirit of these days of grace, and supinely continues on in the same indifferent life God's mercy would now arouse him from !- Western Watchman.

#### PIUS X AND THE CONCORDAT.

The Roman correspondent of the Paris Figaro professes to have learned the Holy Father's opinion upon the concordat in France between the Church and the state. According to this informant the Pope views the concordat as little more than bonds and a gag upon the limbs and lips of the Church. But he will do nothing on his part to cause the government to abolish the present arrangements, conscious that a new state of things would inflict unspeakable barm upon religion. Yet, should the concordat be denounced, he would accept the position with equanimity, believing that, after a few years of acute distress, the church in France would be found to be all the stronger for her liberty and freedom of action.-True Voice.

#### JACK TAR'S "HAIL MARY."

Edmund Waterton relates that at Trefslgar, when the English fleet was going into action, two Catholic bluejackets were serving at the same gun to which eleven hands were told off. Whilst they were waiting for orders to open fire, one of them sang out to the other: "Bill, let's kneel down and say a 'Hail Mary.' We shall do our duty none the worse for it." "Aye, aye," Bill replied. And amidst the jeers and scoffs of their messmates the gallant tars knelt down and greeted the Blessed Virgin with her favorite prayer. Twice during the action was that gun unmanned, and each time every soul was sent into eternity with the exception of Our Lady's two clients, who came out unscathed.-Union and Times,

#### Was Peter Ever in Rome?

This is a startling question for Catholics. It was never raised until Germany broke away from Rome. Then it became the fashion to contest every claim set up by the Church. The Pope was not the vicegerent of Christ. He was not the head of the Church. He was not the successor of St. Peter. Rome was never the see of Peter, Peter was never in Rome. The primacy of the Pope being overthrown, Rome had no claim on the obedience of Christendom and the Protestant insurrection was justified.

The tradition that Peter was bishop of Rome. and was martyred in that city, is accented as true by nearly all scholars, Protestant and Catholic. Those who call it in question are few and of light weight. What is very strange about the opponents of Peter's Roman episcopate is that it has absolutey no basis to rest on. Because for over one hondred years no known contemporary writer has recorded in so many words that Peter lived the last years of his life in Rome, they have drawn the conlusion that he was never then. It matters not that a score of writers after the first century have related the fact, and commented upon it in a way to show that it was a fact known to all Romans; the silence of the few contemporaries outweighed the testimony of the multitude of the following age. The canon of criticism that writers living and writing on the spot and relating what occurred only a hundred years before, are, to all intents and purposes, contemporary historians, has been ignored in the case of Peter's Roman episcopate. It is one hundred years since Louisiana was purchased; do we have to consult works written in 1808 to ascertain the truth of the purchase! We are contemporaries of those who figured in the transaction.

A few weeks ago a bishop of the Protestant Episcopal church of Chicago delivered a lecture in that city which was published in the organ of the denomination, the Northwestern Christian Advocate, in which he boldly asserted the Peter was never in Rome, and that the claim that he died bishop of the Eternal City was a pious agment of later and less critical ages. We sent the lecture to the theological class of the St. Louis university, with the request that they would answer he hisbor-They have prepared three papers, the first of which appears in this issue. In these papers will be found the last word that has been written on this con-

We have taken pains to settle this question, be-

cause the primacy of the apostolic see rests upon

the historic fact of Petre's occupancy of the sec of Rome. If Peter did not die bishop of Rome, the Pope is not his successor. If the Pope is not the successor of Peter, then the Church has no visible head. If the Church has no visible head, the principle of unity is destroyed and the Church becomes the dow of a great myth. Peter's Roman episcopate what is called a dogmatic fact. It is not to be wondered at that Anglicans would feel disposed to dispute the primacy of the apostolic see and Peter's Roman episcopate, for it would simplify the argument of Canterbury against Rome. But Anglicans are almost unanimous in asserting that Peter died bishop of Rome. It is the Eyangelical sects, who have no possible interest in the centroversy who are the loudest and most persistent in their denial of Peter's Roman sojourn. This can be explained on two grounds. In the first place, the Evangelical bodies are not given to deep theological and historical studies. They have no great seats of learning, and no school of theology or occlesiastical history. They are free lances in religious controversy, and swear by the canons of no crificism. In the second place, the Evangelieri bodies are reckless, and don't care if, in their strivings, they pull down the pillars of the temple of God. They would gladly see all idea of a Church banished by the minds of men. They suppressed the word when they began their propagands, using the word "meeting house" instead of church. They wereforced to do this in England, where the name of church was, by law, restricted to the edifices of the establishment. Cathelies got around the star-ute by calling their houses of worship "chapels." But when in this country, and no longer subject to the British law, they still cling to their "meeting houses," and to this day, save in the large cities, that designation is still maintained. Anything that militates against the assumption that Christ founded a visible organization called a churca is grist to their mill. Besides these reasons there is still another that makes them hostile to the con-tention of Peter's Roman episcopate, and that is their deeper hatred of everything Roman and Catholic. There is no man so hard to convince as he who knows not why he holds out. Opposition to Catholicity is the sum total of the Evangelical's faith and morality. To listen to Rome is to parley with their enemy; to accept any statement she makes is ignoble surrender. Still, it is our duty to repel assault, and if we owe it not to error, we owe it to the truth.

#### Russia's War Commander.

Out of the mass of diplomatic fuss and nonsense that is burdening the cables and the telegraph wires these days it is difficult to approximate the date on which active hostilities between Japan and Russia will begin. Despite the protests of the ministers, however, it seems to be pretty generally believed among the powers that war is inevitable. Hence speculation as to the personnel of the armics that will be engaged is rife.

Unofficial, but no doubt correct, announcement comes from St. Petersburg that, in the event of war, General Kouropatkin, at present Russian minister of war, will command the Russian forces He is the czar's greatest fighting man, acknowledged by military men the world over as a brilliant strategist, a bold and brave leader, a cool-headed director of movements. The right-hand man of the fam us Skobeleff—a name to be conjured with in Russin—in four campaigns—the Russian-Turkish war, the Khivan expedition and the Khokandese and Merv campaigns-he is the idol of the Russian army. He is said to possess all the characteristics of Skobeleff cast in a colder mold. Like Kitchener and Roberts, he won his chief fame by accomplishing the seemingly impossible in war.

But while the Russians may idolize this military leader, in the eyes of civilized nations there is great blot on his record, the same blot that sullied the name of his former chief. The incident occurred at the Russian brilliant victory at Geok Tepe, the stronghold of the Turcomans, in 1888. when Skobeleff was in supreme command of the Russian troops, and tenant, in command of a contingent of light troops from Turkestan. The brunt of the attack fell on this contingent. Skobeleff and Kouropatkin gave orders to grant no quarter to the Turcomans of either sex, and all the horrors usual when such orders are given were perpetrated.

Spectators say that even when the Turcomans fled in a disorderly mob across the desert, men, women and children mingled together, no mercy was given them. In a few hours' chase 1,000 pursuing Russians slaughtered 8,000 fugitives, while more than 6,000 were massacred in a fortified camp of Geok Tepe. Women were sabered and habies bay-onetted. Many women were ravished before being killed. The troops, mad with drink and the lust of fighting, were allowed to plunder and kill for three days after the assault.

While Kouropatkin was not in supreme command, his responsibility for the horror cannot be avoided. With a man of this character in command of the Slav troops in the operations against the Japanese, one can imagine the bloody character of the war that will be waged in the Orient.

#### DEAR OLD HOME.

Dedicated to the members of the A. O. H. and U. I. L. of America. \* Air: "Rolling Home."

Though we are far from dear old Erin,
And may never see her more,
Yet our hearts still fondly linger.
By her green and shady shore.
And we think of friends and kindred In that island far away, ad we'd like to see them happy In the light of freedom's day.

CHORUS. Dear old home, where e'er we roam, We'll be ever true to thee: Land of heroes, saints and martyrs, Dear old land beyond the sea.

We would dearly love to wander Where old companions dwell, On the hillside, in the valley, By the green and mossy dell: the Shannon, Suir and Liffey Boyne and Barrow, Bann and Lee, and many the noble rivers Rolling onward to the sea.

By Kilarhey's limpid waters, By the joily wells and shrines, By the castles and the abbeys Where the clinging lvy twines; Where the ashes of our fathers Rest beneath the sacred sod. Martyrs to the cause of freedo True to country, home and God,

Now the land is for the people,
And Home Rule may soon be won,
Yet we'll never cease our efforts
'Till the glorious work is done;
Until Erin's sons and daughters
Have full freedom unrestrained,
With old Ireland for the Irish,
And full independence gained.

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